

1949 SF24 Uru SF24

experiences outside of their daily life -- a trip to Chile or life in the barracks.

Nothing better underlines the different character of these two groups than these texts dictated by themselves. The Chiriguano are herdsmen, very much affected by the influence of the Spanish and Kichwa neighbors, and even by the Creole culture. The Uru, fisher-gatherers, have kept almost up to their extinction, their way of life and relative isolation, which is reflected in their less altered language.

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[16th Century]

/30 cont. /

[175] its own, without cultivation, and which they call quinos
[222] /quinoa/ or canagua; all of these Indians are fond of and eat the
[262] leaf of same.... /Translated from the Spanish. /

(Historia del origen y genealogía real de los Reyes Incas del Peru /History of the Origin and Royal Genealogy of the Inca Kings of Peru/. 1590, Constantino Bayle edition, Madrid, 1940, p. 214.)

[248] /31/... The Uros were Indians that the Inca sent for when
[208] the army was short, and they were compelled to follow the
[206] flags, not knowing even how to hold a bow; they went into
battle almost without weapon; and they and some of the Puquina
were killed like flies; because they had no military training,
they let themselves be killed like animals. /Translated from
the Spanish. /

(Ibidem, p. 184.)

Garcilaso de la Vega

[181] ...and thus the Puquina, Colla, Uro, and Yunca Indians,
and other nations that are crude and dull, and owing to their
crudeness, even speak their own languages poorly.... /Trans-
lated from the Spanish. /

(Primera parte de los Comentarios Reales /First part of the
Royal Commentaries/..., VII, Chap. 4.)

Oliva (Rev. Father Anello)

[181] ... (Sinchi Roca) ordered that... useless people, as the
[248] Uros were, who are ignorant and useless.. should each one of
[251] them gather one reed tube full of lice each month, so that no
one should be idle.... /Translated from the Spanish. /

(Historia del Reino y Provincias del Perú, de sus Incas Reyes /History of the Kingdom and Provinces of Peru, of its
Inca Kings/..., 1598, 1895 edition, Lima.)

Ramirez (Baltasar)

[131] The Uro Indians are a people who live on lakes, such as
the lake of Chuquito and that of Paria, and in other parts.

[16th Century]

/31 cont./

[105] They build their houses on the water on rafts of hay or reeds,
[142] which in Peru are called totora and in New Spain tule...."

[142] ... They subsist on the fish of the lakes, which is abundant.

[142] although not very good.... They dress badly and eat, aside

[142] from fish, what they can steal from their neighbors on land;

they are crude and coarse and almost bestial people. They

[142] were not accustomed to pay tribute or service; and on a general

[142] visit that Don Francisco de Toledo made he had them entered

in a tax register and settled off the water, and thus they now

pay tribute and service and live under the Church and in some

order..../Translated from the Spanish./

(Descripción del Reyno del Perú /Description of the King-
dom of Peru/...., 1597. Quoted by Victor M. Maurtua:

Juicio de límites entre el Perú y Bolivia /Arbitration of

boundaries between Peru and Bolivia/. Barcelona, 1906, I,

295-296.)

/32/ Herrera (Antonio de)

[124] ... in (this lake of Titicaca) there grow large quantities

of a reed which they call totora, which is fodder for horses and

pigs, and which the Uro Indians use to make houses and boats

[101] and for food, and whatever else they need. These Uros are so

wild, that when asked who they were, they replied that they

were not men, but Uros, as though they were another species

of animals..../Translated from the Spanish./

(Historia general de los hechos de los Castellanos en las

Islas y /General History of the Deeds of the Castilians in the

Islands and/...., Madrid, 1601-1615, III. 5th decade, p. 92.)

Acosta (Father José de)

[133] Into this lake (Titicaca) flow ten voluminous rivers, it has

only one outlet and not a very large one, although it is said

to be extremely deep; over which it is not possible to build a

bridge, owing to the depth and breadth of the water, nor to

cross over in a boat, owing to the fierceness of the current,

acosta. 112 TO what they say.

7th cent. /

175 (Juan Alfonso Carrion, Comentarios puebleros de Inca Pueblo
of Popular Songs of Inca /, p. XV, Taranaka, 1921.)

7th / Calancha (Father Antonio de la)

In his Crónica moralizada Animal Crónica of the order
of St. Augustin, Father de la Calancha speaks at length and
in several passages of the Uro.

[62] In the Province of Paria which the illustrious benefactor
• [11] Lorenzo de Aldana gave us... the largest number of Indians
who inhabit it are Uro Indians, the most ignorant people of
Peru, obscure and dark-skinned Heungida / they eat raw meat,
live on lakes, and only like marshy country. The chief
[63] pueblo in this Province are Paria or Chalancha. / Translated
from the Spanish. /

(Volume I, p. 333.)

[64] This pueblo (of Chalancha) had 2,000 tax-paying Indians
[97] who were being catechized by our Order.... These are crude
[61] Uro Indians, without breeding, dark-skinned Heungida /, with-
out cleanliness, enemies of social intercourse, and not at all
[62] prone to the cult of our faith; for subsistence and gain they fish
in the lake of Paria... those who live on land /do so/ in
[63] sepulchres underground owing to the cold, and when they live
on the lake, their houses are on platforms and cattails... the
[37] Uro Indians are born, grow up, and live on this lake over the
water on the cattails, which here are called upurales, and
which are very thick, and with this kind of light rushes, here
[291] they live with no clothes or coverings (and this is a very cold
[99] land) than some mats of these cattails... Their language is the
most obscure, disjointed, and crude of all in Peru, entirely
guttural, and it cannot be written without great confusion.

[103] There is another pueblo that is called Capinota, and it is a
[99] Priory with a subsidiary church of Uro Indians called Charamoco
where the teaching religious of Itapaya teaches since he is
only one league away.... There is another pueblo four leagues

room, and the tower of the village Catholic church, which is regarded as a particularly powerful fetish and is known as *Malica Mawu*. The other malicas are represented by small wooden and towers scattered around the countryside. In each stone, fetishes of *sumu* protect the prosperity of the village; in the homes, a stuffed wildcat or hawk serves as a protective household spirit. When a new house is built, a sheep is sacrificed and its blood is sprinkled on the roof and walls.

One of the principal fiestas comes on New Year's Eve. On Carnival time, an important fertility rite is celebrated; cheese and other foods—symbolic of the desired abundance—decorate the church tower and the dancers.

The high point of the ceremonies in honor of the deities is the sacrifice of the three main animals on which the Chapay depend: a llama, a sheep, and a pig. These will be eaten at a communal feast the next day. The officiating priest, or *sumu*, offers the blood, mixed with flour, to the *malica* deities, and pours it on the *malica* cones and the *sumu* stones. The prayers always express the longing for fertility, for water, and for the increase of the herds. *Atanku* libations are offered, and much alcohol is consumed at the major festivals. The usual monotony of daily life is forgotten. Dancing goes on far into the night, as the music of the flutes and drums dispels for a while the grim, cold silence of this empty land.

1913 of information: "the Incas refused to teach them the sun-worship, being content to receive a tribute of fish and baskets", and elsewhere it is said that either from a hygienic standpoint, or to occupy their leisure moments, the Incas demanded yearly a reed filled with lice. Threehundred and fifty years later, the situation has remained unchanged. Their secret mythology, which Professor VELLARD has studied, is extremely nebulous and confused. The Uru consider themselves to be the first race of pre-humans whose blood is not red. They had long legs, long heads and they never suffered from the cold or damp of the lake. There followed successive creations intermingled with cataclysms, far from the sun's rays, and a deluge; among all the peoples only the Uru, the Kaote-ake, the People of the Lake, survived, but subsequently other races appeared, the Wone-ake, who cultivated the earth and were their enemies, and who vanquished them.

- 181 The Uru appear from earliest times to have been an accursed race, an unfortunate people forever oppressed, taking refuge in a form of passive hostility. „They are brute beasts“, remarks Father ACOSTA in

[113] ²⁾ See Review in the corresponding section of this issue.
³⁾ See also: VELLARD, JEHAN: *Dieux et Pariats des Andes, Les Oarovis*. Paris, Editions Emile-Paul, 1934.

Antiquity and Archaeology, 1 (1955) no. 4

his *Historia y Moral de los Indios*, and this opinion is repeated by others. But I am under the impression that they are an unhappy race living during centuries among hostile populations, oppressed and ill-treated, finding consolation in their age-old traditions. They have nearly come to the end of their human cycle on the shores of the lake which, to them, is a holy site. Some strange belief forbids these fishermen to leave, to swim, perhaps Titicaca claims from time to time a sacrifice to which they must freely consent.

Professor Vellard had arranged with KENNETH WATSON, the Director of Bolivia Films, to make a colour-documentary with some sound records on the Uru. He suggested that I might join them in the capacity of a photographer. Kenneth had his two assistants, JORGE ROJAS and AUGUSTO ROKA, and a young professor, RICHARD ARMELOT was also included in the expedition. As the length of time required to make the film was uncertain — the aptitude of the Uru for movie-work being an unknown quantity — we thought it wise to take some provisions. I suggested including a Primus stove, but the professor said we could heat our food on one of the village fires. The nights at nearly 14,000 ft. are apt to be extremely cold, so providing ourselves with sleeping bags, rugs and a quantity of photographic material, we set out early one sunny winter morning.

Our road led past the ruins of Tiahuanaco. The site is extensive and was an important Aymara religious and political centre. It remains one of the most interesting pre-Columbian monuments known in South America, but not by any means the oldest, the architectural remains and tombs of the coastal civilizations of Perú date from a far earlier period, and it is certain that the same applies to sites in Columbia. Naturally, the most extravagant theories are extant as to its origin, one of the most popular myths being that at the period of the mythical Atlantis it had been a seaport, Britzil and the Amazon being supposedly under the sea; but less romantic and

[p. 304-A]